

Life of the Spirit

Volume IV

MARCH 1950

Number 45

A DIURNAL FOR MARCH

BY

BEDE JARRETT, O.P.¹



THE more we fall back on God the more he will support us. Under us are Everlasting Arms. Into thy hands, O Lord, I come. Our hands are put together, clasped, when dying and when dead. A sign of complete dependence on him. Let us recognise now, before we are dead, that he is master. Do we fear death? We must comfort ourselves with the thought

that he rules all the world—death is only the veil torn asunder—death lifts the veil and shows what has been there all the time. As though we passed through a strange country while we slept in the darkness and woke at dawn and saw wide stretches of wonder and beauty, close to us all the time, but unseen, unsuspected. Just so will death wake us—and we shall see.

2. Of ourselves we can do nothing, but supported by God we can face *everything*.

3. Sufficient for the day is the evil. Don't be anxious or get excited—it doesn't matter, *he* can't fail, and you can't possibly hear if you are in that tumult. He can command the storm and calm the waves; he did once, but it is his way to leave us to tranquillise our own storms. We must try earnestly to secure that peace. How are we to get it? Our Lord gives us the whole reason of our tranquillity and peace—'God is your Father, be not solicitous—Why are you troubled?'

4. The Rosary is daily teaching us some mystery in the life of Christ. 'This is my beloved Son, hear you him.' We are called into the kingdom of his dear Son. We must watch—listen. 'Come unto me.' 'Learn of me.' 'Follow me.'

5. It is part of our very duty to empty our hearts for God to take entire possession.

6. Hardness—difficulty? Walk on the hills following *him*, glori-

¹ This is a second selection of an anthology of Fr Bede Jarrett's sayings during retreats to a community in the north of England and set down by one of the community. Cf. *LIFE OF THE SPIRIT*, November, 1949.

fying, praising. *Love* endureth all things. Love finds all possible because beyond hardness it sees a beckoning hand and hears a voice it knows—and it glorifies and follows.

7. The crown of thorns shows you how to suffer your responsibilities. You have others depending on you, your crown is edged with thorns. We see the cross he has to carry and we know that everyone who would be his follower must carry his own cross. Has he not said, 'If anyone will come after me he must take up his cross and follow me'? We are never free of suffering, we are never meant to be.

8. We are blind and stupid but if he really does want a thing of us he will go out of his way to put it in front of us. God's fatherhood will not only have the will that we should do something but he will *tell* us. A voice will whisper in my ear. This is the inspired description of life—the voice will tell me—'Turn to the right—turn to the left—this is the path, walk therein'. If *he* is our Father that will follow.

9. Meekness is tremendously strong, gets the greatest out of life, brightens it; there are no shadows, no fears. It has the greatest, it cannot lose, looks on the future with untroubled eyes, dreads nothing at all, you can never frighten it. It holds what cannot fail, takes life as it comes and leaves the rest—that's meekness.

10. Possess God—you will be poor but possessing all things.

11. Our Lord said 'Peace be to you' and showed them the wounds in his hands and feet and side. Peace was rather a dreadful thing to those twelve frightened men gathered in that upper chamber, 'for fear of the Jews'. It was only to be reached through pain and suffering and desolation. God's will for us; and peace is only to be won through union with God's will—obedience—that is peace.

12. Look up to God. If we only knew him we should be swept off our feet with love—that is what heaven is, just seeing God. Our whole heart cries out for God—to know him better—to love him more. More of God, less of self.

13. We must see God's will in every duty, in every child we come across, the most unattractive and troublesome, each one is chosen and sent by God *for me*. Each member of the Community—God's will for me. We are kept waiting for someone or something—again, God's will. God's will in all we come in contact with, in all we see or handle, God in the pen, God in the paper, God in *all*.

14. God has care of us and is ever talking to us. Your life has got to consist in listening. It is the idea of all the Gospels, God and you—God talking, you listening and then going away and doing what you have been told to do.

15. 'He that is mighty hath done great things to me; and holy is his name.' She who was treated so generously has not forgotten, and she will treat us generously if we turn to her. It is the way of goodness to give whatever mercy has, and she is the supremest type of goodness and mercy, and she will give to us.

16. Holding him before us will as it were make us one with him. Building our spiritual life on hope and love, uniting ourselves to him, we shall see life through his eyes, judge as he judges, treat suffering and other people's distress as he treated it. We meet life with something of his joyousness, see the world as he saw it—the handwriting of his father. Life lived with Christ—he is the centre, the lasting reality amid a world of dreams.

17. Children are impressed not by what we say but by what we are. A child may be put off higher ideals by the failure of a teacher to aim high.

18. We know by faith the road, *he is the way*. In him, following him we shall arrive.

19. Contemplation. That is what we are doing when we say the Rosary. Actually watching his life as though we sat and watched a film, picture by picture passing on the screen before us. It is a film of the fifteen mysteries beginning with the Annunciation and birth of our Lord and ending with the crowning of his Mother. His life shown to us if we say it devoutly, the life of Christ. I must watch the Master and try to see as he sees and practise what he practises—I must try to live the Christ-like life.

20. Lay *all* aside, or there might be something you might cling to. Look round on your life and see what things hold you. What do they stand for? 'Thou shalt love the Lord thy God with thy *whole* heart' is not a counsel but a commandment. All that religious life means is that we have a more literal interpretation of it.

21. Must our blessed Lord have always felt happy when he was doing his Father's will to the uttermost? *Must he?* Was it always easy for him because he loved? 'Have confidence, I have overcome the world', he said that evening at supper—and half an hour later he was in the garden of Agony, beaten, drowned, crushed by sorrow, the blood breaking forth on him, forced out by anguish. Could we have gone to him in the garden and taken him by the shoulder and said 'Are you happy?' Could we? And later—not easy, surely, for that breaking heart and thorn-crowned head. Happy!

22. We are followers of a crucified Master. All monasticism should have about it a certain lenten air, we being dignified enough to carry our own burden and keep our supreme friendship for him.

23. We are the living body, the head is Christ and through us

flows the rhythm of life affected primarily by our blessed Lord and secondly by ourselves. We are lowering the spiritual temperature of the whole world if we do not perform our duty. God was willing to spare the city for the sake of ten or even five *good* men, they would have raised the spiritual temperature of the city sufficiently. Now suppose in cities over the world Religious Houses are established and enabled to carry on their religious work by the people, suppose the religious *don't* carry out their obligations, the others have discharged their duty but those inside have not carried out their part. People in temptation, people needing the guidance of God, people who have to face trials, people in lack or need, these people are all going to be helped or hindered by the fervour or carelessness of the lives of the religious of the place.

24. Goodness does not always walk with eager stride. Our Lord says 'You love—do what I tell you—not *feel*, *do*. Go with dragging feet if you will, but follow me.'

25. Try to make other people's life easier. In a world so often overcast and rather dreary, it is possible for us to contribute some lightening. Don't talk of our troubles, our aches and pains, don't burden others with our tale of woe. We have a friend who is anxious we should unburden ourselves to him, he will always listen. It is better to walk one's own way *strong*—finding in him our friend, and content with our *Perfect Friend*.

26. Generosity is what he asks of us, that we should follow the Leader, and the Leader may ask of us something foolish, something even dangerous. He says 'Follow me' and foolish or dangerous you must follow—however dangerous. Foolish isn't it? But *follow your leader*; sometimes it will seem foolish, sometimes he will lead into danger, but always he will be generous and if you follow you must be generous. It is high, fine, noble.

27. God's greatest gift to man in the order of nature, and almost the greatest even in the supernatural plane, is the gift of making and securing friends.

28. Once a man has entered into a desert and bidden farewell to the noises and distractions of his fellows, the need for other defences against the world is less obvious and indeed less important. But plunge a man into the midst of these distractions, and the soul's need now for restraint and control is overwhelmingly apparent. Hence the friars put aside many of the safeguards that till their time had been considered essential, they were forced to adopt others that were newer and more intense. They renounced their cloister and created mysticism. They threw over the sanctuary of the cell

and formed another within their hearts where in faith and love they could remould the world, 'nearer to the heart's desire.'

29. He understands as no one else can possibly understand. He is our friend and we can find no better friend. He is the friend of the world and he is our friend because he is above us and reaches to the height of God, nothing lacking in him, no moment when he will fail us—he will not let us down whose arms are everlasting and will not weary as they carry us across the desert of life.

30. Fear! Fear creates so many evils, panic has been the cause of so much wrong; so many outrages in time of war and peace are done in panic, so many spiritual depths are never sounded and so many spiritual heights are never climbed because men have not faith. Almost, perhaps, the deepest need is to know that he is there, to be content that he is there to ask him for nothing so doing how can we be afraid!

31. If we have a heart empty he takes possession. 'Having nothing, yet possessing all things.'



SUFFERING AND HOLINESS

BY

DOM OSWALD SUMNER



NE day at Segovia a picture of Christ spoke to St John of the Cross. '“Brother John, ask me for what you wish, and I will give it you for the service you have done me”. And I said to him: “Lord, what I wish you to give me are sufferings to be borne for your sake, and that I may be despised and regarded as worthless”’.

This little incident taken from the life of the Doctor of Mystical Prayer is a suitable approach to the question of suffering and holiness. We see at once that at the top of the ladder of holiness there are degrees where the one desire is to suffer and be despised, to be so torn to pieces by the tongues of others, by the bodily injuries they inflict on one, or by the ravages of disease, that the saint has reproduced in himself something of the sufferings of Christ. His suffering contains no element of egotistic self-pity but is lovingly embraced as the most perfect expression of his compassion and love for Christ.

All sufferings are the result of original sin which has brought about a disintegration of man in his spirit by the loss of supernatural grace, in his psyche, as we may call the higher functions of man that depend on his bodily organism, by the upsetting of his psychic functions,

and in his body by its becoming subject to physical disintegration by suffering, illness, and by death. We could say that in Adam health and holiness (wholeness) were one thing, for he was a fully integrated personality and every part of his being worked in harmony and in order with its own proper hierarchy of functions descending from the spiritual to the material aspects of his nature—the result being perfect holiness and perfect healthiness, i.e., perfect wholeness of body and spirit.

For the saint, i.e., for the man who has regained the perfect state of Paradise, the suffering of bodily or psychical evil does no harm—far from it; such suffering is used as a means to express the perfect charity that reigns in the now completely ordered and integrated spirit. We can learn from St John of the Cross the stages of the ascent that the saint passes through on the long road from the beginning of a spiritual life to its final perfection in the state of transforming union; and we can also learn from him something of the usefulness of sufferings at the different stages of the ascent.

For the beginner only the gross and palpable sufferings of the body are noticed, so that the terrible sufferings caused by sin, by the darkness of the understanding, by one's distance from the light of God are not and cannot be experienced and are only theoretically known; they are taken on faith. This is because he has not yet had his sensible nature put in order, purified and refined in the night of the senses. When that has taken place the whole being will be raised to a higher plane and light will flood in on these matters. St John tells us: 'All the delights and pleasures of the will in all the things of the world, in comparison with all those delights which are God, are supremely affliction, torment and bitterness'. 'All the wealth and glory of all creatures, in comparison with the wealth which is God, is supreme poverty and wretchedness'. Yet the beginner has to accept this on faith, for he does not in the least experience the affliction, torment, bitterness, supreme poverty and wretchedness St John speaks of. What he *does* notice is that he suffers from bodily pains and that these cause him afflictions.

Physical pains can indeed be, and frequently have been, the cause of the beginning of the spiritual life, as we see in such instances as the physical sufferings that accompanied the conversion of St Ignatius Loyola. Why is this? Because they lead the egocentric man to reflect—to enter himself, to consider living facts that have been utterly neglected before—the meaning of life, its purpose, how to fulfil that purpose—so to God and what he has done to help us attain that goal—the need of realisation, of energy, of thought, being poured out on this end—the real relationships of man with his neighbour, his

obligations to him as a member of society. By means of this reflection the suffering man discovers the meaning of things: and so, in the case of St Ignatius, he is enabled to use and adapt to his own use the spiritual exercises of the beginner that he found to his hand and by their means to enter a true spiritual life that was to lead in the course of many years to the heights of holiness.

St John of the Cross shows in the clearest terms the gradual refining process through suffering that takes place as the whole man passes through that night of the senses whose special characteristic is suffering in both the physical and psychical life. All things connected with God and divine things are turned into bitterness and darkness: revolts of the instinctive and sense life and at times a complete overthrowing of all sense of judgment and direction. Later a far more terrible period of suffering is endured as the soul passes through the night of the spirit. Bodily sufferings will without doubt accompany both these stages and aid in the purifying process.

It is not difficult to understand that for the holy man sufferings have a spiritual work to perform. Our real problem concerns those who are unable to make good use of sufferings, whether the physical sufferings or those psychic diseases we call neuroses, as an entry on a true spiritual. These diseases can be suffered for long years and in spite of his good will the patient seems unable to advance at all in the spiritual life. These sufferings can so interfere with the life of prayer that true prayer may become well-nigh impossible, not because the soul is passing through mystical nights, but because the disintegration of the being is so great that it seems impossible to tune in to spiritual things at all. It would be a dangerous delusion to assure such persons that they are being led through high spiritual experiences. They are in fact almost incapable of using their sufferings for a spiritual purpose, owing to their immature and infantile condition, until something has been done to set their psychic life in reasonable order. They are not yet capable of becoming 'beginners' in the sense of St John of the Cross; or, in the language of St Teresa, they remain with the beasts outside the Interior Castle.

Perhaps a word of warning is needed here. When discussing the state of the soul or the life of the psyche one is often reduced to speaking as though it was a life set out in a map or scheme, a lifeless, cold, fixed, schematic thing, whereas in real life there is an infinite number of degrees of wholeness and integration and one can be partly in one stage of the spiritual life and partly in another. So also we must not take what is called 'integration' as being a sort of fixed goal which when once attained is attained for ever; but rather as a state of life in which the psychic functions are working

in reasonably good order, which order can go on increasing to an indefinite extent.

How are we to begin with the process of re-integration of the natural man that is necessary before sufferings can be profitably borne? To explain this matter adequately a whole psychological treatise would have to be written, and here we can do no more than give a pointer to the kind of process we are referring to. As a result perhaps of some psychic wound of childhood, e.g., a shock given by parents or others, or even through a too 'maternal' possessive attitude of the mother, a person may have his whole psychic functioning disorientated. The man who is extraverted by nature may be forced to live as though he were an introvert. The man whose leading function should be sensation is forced to live the life of a thinker, and so on. In such a personality there can be no spontaneity; all is solemn and stiff and rigid owing to the mis-functioning. All life is lived with friction and difficulty and so much energy is expended in overcoming this friction that little is left over for the spiritual and cultural purposes of life. As a result of this natural disorder the spiritual life will be very greatly hampered, for grace builds on nature, and where nature is thoroughly disordered some natural order must be regained before the spiritual life can become properly established.

Such disintegrated people suffer greatly and their sufferings are large due to the tremendous effort they have to make to live any sort of externally normal life. Yet it would seem that their sufferings result in no re-ordering of nature and this will not take place without a miracle, unless some fresh psychic process begins to take place by which the mould of the emotional life is loosened and the psyche allowed to flow into its natural form once more and there be re-set. This is a difficult and painful task requiring great perseverance and endurance on the part of the sufferer. It is a major psychic operation and is the special task of the psychologist.

The existence of this *natural* disorder in many people gives the clue to the problem why it is that so often a vast expenditure of time and energy leads to no real spiritual growth at all. These people are not yet even spiritual 'beginners'. St John tells us of directors who 'know no more than how to deal with these (beginners)—please God they may know even so much!—and refuse to allow souls to go beyond these rudimentary acts of meditation and imagination, even though God is seeking to lead them farther, so that they never *exceed* or depart from their *natural capacity*'. (Italics ours. *Living Flame*. Stanza 111, par. 31). Here he is speaking of beginners who in all their spiritual exercises (and sufferings) never exceed their natural capacity and so never set foot on the path he is going to speak of

at all. Therefore the immature personality cannot even become a beginner for he has so far never reached anything like his *natural capacity*. For such people the sufferings of life may even have a traumatic effect and produce a further psychic crippling rather than any real growth.

These thoughts now allow us to deal with the question of self-inflicted sufferings such as come under the head of mortification, e.g., fasting, hair shirts, disciplines, spiked chains, and suchlike penances. For the person whose natural psychic functioning is in complete disorder no amount of use of such things will produce any spiritual benefit or have the effect of righting the sick psyche. They will do further harm, as all these things will be used merely to increase the already existing disorder owing to the natural myopia. Yet these will be the very people who will tend to misjudge the whole matter owing to their own interior disorder. They will tend to take all the advice on such matters that they meet in spiritual books as though it was primarily meant for people in their disordered condition, when in fact only those whose natural capacity is in good order will be able to make profitable use of such advice and give a positive note to the mortifications that the disintegrated man cannot but take in a negative manner.

Suffering has always been a chief note of the Christian life. So our Lord tells us that unless we take up our cross daily we cannot be his disciples.



THE GOAL

BY

CONRAD PEPLER, O.P.

RENEWED interest in the problem of God's vocation has recently been awakened by the autobiographical sketch of a woman who lived as a nun but 'without a vocation' for twenty-eight years before metaphorically 'leaping over the wall' to return to the world¹. Many individuals have experienced the problem for themselves in trying to find out what it is that God wants them to do. 'What is my vocation?' a young man or woman will ask, and he will spend many months investigating avenues which may be according to the divine plan which is so very difficult to discern. The difficulty is often based on a false interpretation of a true doctrine. God created every individual soul and creates

¹ *I Leap Over the Wall*. By Monica Baldwin.

it in its entirety with its special destiny; each one is fashioned according to the mind of God who makes all *in Verbo*. An individual can imagine himself as not fitting into that plan, as not following the type of life God has eternally destined for him. In point of fact, however, the only thing that falls, as it were, 'outside' this idea of God is sin, and no one would say, to take the case in point, that a person living in a cloister was living in sin merely because his temperament was not particularly suited to it! What we have to remember is that God's mind for the individual person is revealed at every instant through the daily circumstances and necessities of life: here the true vocation, whatever it may be, is discernible, for it is *here* and *now* that the individual is in touch with the one single instant of God's eternity. The future does not as yet exist for me and my vocation in the future is made by my own plans and determination—with the help of God's grace—to carry them out. If I plan something sinful then it cannot be considered God's 'vocation'. Otherwise it is largely left to me to determine in my own sphere what my life shall be, though evidently my own capacities given me by God or the lack of them qualify enormously the range of possible 'lives' before me. My own limitations, of course, reveal God's 'vocation' too, just as all my other circumstances and necessities. As a matter of fact it is nearly always a limitation in character which determines the decision: 'I have no vocation' for married state or for religious life. The greater one's capacities the wider is the range of 'vocations' possible, any of which would be chosen and carried through without infringing the will or choice of God.

All this is from the human point of view, but it is necessary to state it from this angle and avoid the constant tending towards illuminism which looks to God for special signs and indications with a more or less miraculous flavour to instruct a man on his next step. It is necessary to state it here because of the need of understanding the relation between the eternal, changeless decree of God and the constant change and choice of the Christian with his free will set in the midst of a kaleidoscopic variety. We have seen how Mother Julian distinguishes between the general 'deed' of the Trinity which is the fulfilment of the eternal decree of the whole world and the particular 'deed' for each individual which is the fulfilment of the decree for each man born on earth. The individual decree is fulfilled as soon as the predestined reaches heaven.

This special deed shall be done sooner (and that time shall be as we come to Heaven) and to whom our Lord giveth it, it may be known here in part. (c. 36, p. 75.)

This heavenly vocation is the one central and fixed thing in the life of the Christian so that every other happening in life only has a 'vocational' aspect in relation to that. But once this deed is recognised every incidental occurrence will be seen to have a meaning in relation to this decree. Thus it is a man's 'vocation' in this sense to get up on Monday, wash, shave and have his breakfast and go off to work. It is also his vocation that he meets Mr Smith on his way to work. Similarly a young man who has chosen to try the Cistercian life places himself in a position in which God's deed is accomplished in him by the bell at 2 a.m., the hours in church, the cultivating of God's earth. Should temperament, or other circumstances, compel him to leave then his vocation goes with him into new ways of life and when he comes to look back he will see that the months spent in the abbey were all parts of God's special 'deed' for him. All these events, including his own free acts of choice and the changing of his mind are forming and fashioning him for heaven. Of course, when solemn or perpetual profession has intervened, by this single act the whole future is engaged, and it would seem that then the acceptance of the Church makes it certain that this was God's call for the soul in question.

It is therefore rather inaccurate to consider that God's decree for a man is a kind of abstract ideal of one special life or another without respect to the minute by minute concrete happenings—all these are included from the first moment of the man's entry into this world are part of this one single deed of God's in saving the soul and bringing it to heavenly union.

The usual error in the idea of 'vocation' is this abstract way of treating God as though he were some important 'Boss' detailing men off to take certain jobs, the duties of each of which he has worked out in his own head. God on the contrary feeds us every moment of the day with a morsel of his will manifested in every event and dipped in the sweet honey of heavenly destiny. He combines in himself all the qualities of a parent, both paternal and maternal. God is our Mother as well as our Father. This very unusual and striking feature of Mother Julian's doctrine has been dealt with in earlier issues of *THE LIFE OF THE SPIRIT* (cf. *Blackfriars*, May 1945) and more recently a contributor to *La Revue Ascétique et de Mystique* has shown how it appears also elsewhere and originally came from St Bernard (cf. below: p. 430). Here therefore we need not go into the question deeply, but we have to see the motherhood of God in relation to the particular decree of God, willing the daily life of grace of the individual.

The prerogative of Motherhood is one which God has shared in

a very special way with the Virgin Mother of Jesus. Because Christ took our nature we are all joined to him—'enclosed in him'— so that

Our Lady is our Mother in whom we are all enclosed and of her born, in Christ.

But there is a special sense in which this self-giving quality of maternity remains within the Trinity—

and our Saviour is our very Mother in whom we be endlessly borne, and never shall come out of him. (c. 57., pp. 139-40.)

This motherhood is appropriated to the Second person of the blessed Trinity because he is the Word in which all things are made; he is thus the womb constantly bearing us, constantly nourishing us. The Word gives us our substance as a mother gives substance to her child; and therefore merely in the order of Nature the Word bears us as our mother. In the order of Mercy and Grace far more so because he took our nature, died for us in mercy and restored us to the life of grace. Again all grace is his grace, the grace of the God-man, so that we are enclosed in the gracious womb of the Word made flesh by grace. This is the work of the Trinity begetting each individual in being and in grace, but the Son is the Mother in whom we are given life². Without going into the doctrine more deeply we may see from this how God's eternal decree can be seen as a maternal conceiving, nurturing, rearing of each individual, for it is the Mother who has that individual, concrete, possessive interest in the child where the father is more objective and abstract in his attitude. Some of the qualities of maternal care are brought out very clearly by Mother Julian.

The Mother's service is nearest, readiest and surest: nearest for it is most of nature; readiest for it is most of love; and surest for it is most of truth. This office none might, nor could, nor even should, do to the full but He alone. . . . The mother may give her child to suck of her milk, but our precious Mother, Jesus, He may feed us with Himself, and doeth it, full courteously and full tenderly, with the Blessed Sacrament. . . . The mother may lay the child tenderly to her breast, but our tender Mother, Jesus, He may homely lead us into His blessed breast, by His sweet open side, and shew therein part of the Godhead and the joys of heaven. . . . (c. 66, pp. 149-50.)

The parallel is drawn out with great beauty throughout this chapter, but enough has been quoted to show how this unusual doctrine develops the full meaning of the personal perfection of the individual.

² All this is enlarged upon very subtly by Mother Julian and the reader may refer in particular to chapters 57-60. It is of interest to note her conclusion from this that Wisdom is a maternal quality.

his heavenly vocation, as being the direct and immediate nurturing of God. God suckles us with his will which is 'our sanctification', the heavenly bliss of union with God. It shows too how authentic and traditional is the teaching about spiritual childhood which we have seen suggested by the Ancien Riwle and brought to perfect expression in St Teresa of Lisieux. This childhood insisted upon originally in the Gospel itself by our Lord is part of the authentic note of sanctity—it is the Christian vocation par excellence which embraces all the moment to moment details of life. If God is not only Father but Mother to us, then our childlike approach to God is whole and complete; he is our perfect parent. We have said above that sin is the only thing that falls outside our daily vocation by the call of God's decree. But even this needs modification, for that decree may also be seen to include the permissive will of God who as Mother allows the over confident and proud child to fall. It is only after a serious fall which will teach us our dependence, that we are still being nurtured by our Mother from whom we cannot be weaned.

The mother may suffer the child to fall sometime and to be hurt in diverse manner for its own profit, but she may never suffer that any manner of peril come to the child, for love. . . . He willeth then that we use the condition of a child. . . . And He willeth then that we use the property of a child, that ever more of nature trusteth to the love of the mother in weal and in woe (c. 61, p. 154—cf: c. 63, pp. 158-9.)

And Mother Julian concludes this treatment of Spiritual Childhood with the bold claim:

And I understood none higher stature in this life than Childhood (c. 63; p. 159).

This is then the hallmark of the highest states of prayer and the greatest fulfilment of God's vocation to holiness, the simplicity of the child receiving its sustenance every instant from the enclosing presence of the divine womb in which it finds itself.

The goal, therefore, of every individual human being is that perfect union with God which is described so mysteriously by the greatest spiritual writers, and which is the nearest approach possible on this earth to the eternal union of heaven. This is the true and substantial vocation common to all. But it is often misinterpreted as being some sort of isolated, individualistic experience of the soul embraced by God. What is so refreshing in the English Mystics and in Mother Julian in particular is the way in which they take for granted the whole of that ecclesiastical system we call the Church as part and parcel of the highest forms of prayer and union. Here we find the Spiritual Childhood, the nourishment of the

Eucharist, the Motherhood of God and that of the Church as all of one piece. The Church with all her accoutrements is not another thing from our Lord the Sweet Spouse, and our Lord the Mother. Being 'oned' to our Holy Mother the Church is being 'oned' to Jesus, and this is the essence of the highest mystical graces. The transforming union of spiritual betrothal and marriage is essentially the same as the union of the mystical body of Christ (cf: c. 61, pp. 154-5). It is fed by the Sacrament of Love and enclosed in 'the whole Body of Holy Church'. This doctrine appears in the very first revelation of Mother Julian—'in this oneness (of charity in the Church) standeth the life of all mankind that shall be saved' (p. 20)—and is the underlying doctrine of the whole book. The final destiny of each is to be 'fully whole in Him' in heaven and to approach as closely as possible to that union on this earth (p. 63); our Lord is 'the Ground of our whole life in love', the ground too of the teaching and preaching of the Church (cf: pp. 69, 80, 135 etc.).

In all this we are reminded of the fundamental teaching of St Thomas on the Mystical Body and the Eucharistic Body of Christ. Having explained that the Eucharist is the sacrament of unity, that its effect is the union of the mystical Body, he goes on to show that this is identical with the union of actual love of God in the soul. 'When the sacrament itself is received, grace is increased, and the spiritual life perfected . . . so that man may stand perfect in himself by union with God' (III 79, 1 ad 1). The perfect union of the soul with God in Christ is the reality of the sacrament—this is the Real Presence and this is the Church. No wonder, then, that St Thomas turns to some of the great mystical writers to declare the truths herein contained. St Augustine, he reminds us, heard Christ speaking to him 'Nor shalt thou change me into thyself, as food of thy flesh, but thou shalt be changed into me' (*Confessions* 7: III, 73, 2 ad 2). And again it is Dionysius who said that the Eucharist was the end and consummation of all the sacraments (*Ecc. Hier.* 3, III, 63, 6). The Eucharist is necessary for the consummation of the spiritual life (III, 73, 2) and that indeed is the goal.

The Church, the Eucharist, the transforming union of love, these realities cannot be 'disparted' for the soul. In a previous article we have already seen how this union is achieved in the perfection of faith. But the union is of such a nature that it does in fact unite the whole being—the Common Man, who is the whole Church of Christ with all her sacraments and ceremonies, the individual man body and soul, in faith, in hope and in love. Even in the natural order man is the head of creation and therefore in him the whole of

nature is united, if he be united. God makes the whole of nature in terms of man; he then gives man the divine nature of grace through the hypostatic union, so that at once in nature and in grace there exists all the elements of a perfect union between God, man and nature. It depends on the cooperation of man under the influence of God's grace that the whole is made wholly perfect. It is the movement of the love of God that comes down and links these two elements—nature and grace—and brings them back 'to the blessed point from whence it came'.

Thus are nature and grace of one accord: for grace is God, as nature is God: he is two in manner of working and one in love; and neither of these works without the other: they be not disparted. (c. 63, p. 167.)

And this union is found in man, i.e. in Christ, i.e. in the Church. In this way is the whole of creation brought back full circle to the point whence it started, but now sanctified and engraced throughout. All intermediaries, even the angels themselves, are only secondary and do not enter into essential union of creation in God, who is 'nearest and meekest, highest and lowest, and doeth all' (p. 194).

In this life it is therefore the great saint, called by God's loving choice into the inner chamber of the divine nuptials who binds all the things that God has made both natural in the world and supernatural in the Church in the loving embrace of God. It is for this reason that the Church has always granted pride of place to her contemplatives for they have the greatest opportunities for this redeeming the world within their own most private and indescribable communion with God.

It is time now to consider the individual in whom the whole universe is linked with God in love. We begin to think of this union with a misapprehension about union; for as a rule we think of two things being either disjointed or united; the idea of degrees in union is not easily assimilated. But in fact the world offers a thousand examples of growing or diminishing union, the most pertinent example in the present discussion being that of man and wife: they begin with an emotional union in which their minds have not had an opportunity to participate; then they get to *know* each other, sharing the same ideas and desires, after that they promise in external form with assistance of the Church's blessing to live two in one flesh, and eventually after physical union and prolonged experience and often much suffering they come to be fully one in a true love which is born of a prolonged experience of one another and a continuous sacrifice of each to the other's good and happiness,

This may stand as a type of the progress in the union of love with God. From the moment of the infusion of God's love into the soul the *communion* of friendship is begun. 'Since there is a communication between man and God in as much as he communicates his happiness to us, some kind of friendship must needs be based on this same communication' (II-II, 23, 1). God imparts a share in his own love—Mother Julian is often referring to the increate Love of God which binds the whole creation together, and the created love it produces in us—but at first the soul receives this communication very halfheartedly and fitfully, leaving a great deal of life and action untouched by the grace of charity. At first, as we have seen, a great deal of active cooperation on the part of the individual is required to exterminate the vices and selfcentredness which make it impossible for God's charity to work. But as time goes on it is this increate Love which takes more and more control of the whole of the individual, and it is with this degree of union that we are most concerned here. The sacrificial love of the bride is wholly given to the heavenly bridegroom, and this unique love which has him alone for its end and which is based on the fellowship of eternal happiness turns everything concerning the individual into an aspect of heaven.

The most wisdom is for a creature to do after the will and counsel of his heighest sovereign Friend. This blessed friend is Jesus, and it is his will and his counsel that we hold us with him and fasten us to him homely—evermore, in what state soever that we be; for whether-so that we be foul or clean, we are all one in his loving. For weal nor woe he willeth never we flee from him. (c. 76, p. 188.)

Elsewhere we are told that so long as man remains on this earth his union with God must be 'evermore to live in sweet prayer and lovely longing with our Lord Jesus' (p. 82). In this way the soul adheres to God and becomes like to him by a likeness of conformity, and is so satisfied by his presence that she no longer considers how she may progress, how she may struggle towards him. 'Even the perfect make progress in charity', says St Thomas, 'yet this is not their chief care; for their aim is principally directed towards union with God.' (II-II, 24, 9 ad 3.) It is quite evident that when anyone has reached to a very high degree of union with God in the embrace of his love he can no longer concern himself very effectively about doing the penances he so ardently adopted in his youth; he cannot be so interested in his 'predominant fault' and its eradication; he cannot be bothering as to whether he is 'getting on' in the spiritual life as so many bother; he cannot be over enthusiastic about all kinds of special virtues or special devotions which may help him

more quickly to heaven. For he no longer looks to heaven as though at a distant horizon. He knows by experience that heaven is the essence of his union, for it is that in which he communicates with God. He has found Love and he can look no further, only desiring that love may more and more drench his being. He is thus transformed into God, who touches the very centre of the soul. Once the good Christian has reached to this embrace of love, enticed into the tender embrace of God he is naturally disinclined to trouble about earthly things. He sees them with wonder and joy as things made by the beloved, but he is not drawn to become once again immersed in them. He admires the shining path of the sun of God's love cast across the sea of creation but he knows that if he dives back into that sea the light, the path is shattered.

The light is charity and the meaning of this light is done to us profitably by the wisdom of God. For neither is the light so large that we may see our blissful Day, nor is it shut from us; but it is such a light in which we may live meedfully, with travail deserving the endless worship of God. . . . Thus Charity keepeth us in Faith and Hope, and Hope leadeth us in Charity. And in the end all shall be Charity. (c. 84, p. 200.)

Wisdom bears the soul by love to the uttermost heights, so that all things are seen in the one light of God who is love.

And so for Mother Julian and her like the Blessed Trinity who is God and who makes the world in love is discovered at every turn. For if Wisdom through love teaches the soul to see everything in its highest cause it teaches it to see all in the Trinity. In the very first revelation she begins: 'In the same shewing suddenly the Trinity fulfilled my heart most of joy' (c. 4). And even when she beholds the red blood trickling down the bruised face of Christ she knows by love that she is beholding the threefold Godhead—for where Jesu appeareth, the blessed Trinity is understood, as to my sight' (id). And the latter part of her musings on what she had seen is continually interwoven with the presence of the Trinity. The threefold Godhead is indeed the pattern of all she sees. The soul is the 'made-trinity' and it has to be oned to the Maker, the Trinity itself by the love of the Second Person who welded body and soul together in the Godhead in himself and in his work (c. 55). Union by the perfection of charity is union with the Trinity. No longer does the soul consider herself and the world merely as a creature in relation to the single power of the Creator; but always, although Father, Son and Holy Ghost *are* the Creator, the three persons appear as the object of love. The creature does not love the Creator with a love of friendship, but the love-enfolded soul knows and loves Persons not powers, and these three Persons pervade her whole

life as she walks in the Garden conversing so constantly with this beloved Person.

Here then we may discern the goal; here is the true revelation of what is meant by God's 'vocation'. It is a call to heavenly converse in this life, a converse which is not merely an occasional 'meditation' on prayer but a way of life, a habit of mind and will which is continually bursting forth in actions. It is a way of becoming 'acclimatised' to God so that the soul gathers all her life into the one point. This is the will of God—our sanctification, the holiness of full love.

It is God's will that I see myself as much bound to him in love as if he had done for *me* all that he hath done; and thus should every soul think inwardly of its Lover. That is to say, the Charity of God maketh in us such a unity that, unless it is truly seen, no man can part himself from other. (c. 65, p. 163.)

And as God's will of love unfolds itself in the life of every Christian given to his friendship gradually is the eternal decree fulfilled in the world, the decree which brought Christ to the cross through love, the decree which brings each individual through all the trials of purification, the dark nights of suffering and desolation, until they are brought to the fulfilment of the light of heaven—'when the Doom is given and we be all brought up above' (c. 85, p. 201).

Then shall none of us be stirred to say in any wise: 'Lord, if it had been thus, then had it been full well'; but we shall say all with one voice: 'Lord blessed mayst thou be, for it is thus: it is well; and now see we verily that all-thing is done as it was then ordained before that anything was made.' (id.)


All is enclosed in the decree of God, a decree which is not merely the expression of an indomitable will pursuing its course with a high, remote yet intense purpose. The decree, conceived in the mind of God with the Word, is fulfilled by the power of love. For God is love and God's power is love. Mother Julian concludes all she has seen and all her considerations thereon with this one simple conviction: 'Thus was I learned that Love was our Lord's meaning'

HOW A MAN MAY BE CONTEMPLATIVE

The *Stimulus Amoris*, long attributed to St Bonaventure but now known to be a composite work, the main part of which was written by James of Milan, a thirteenth century Franciscan, was extremely popular in the fourteenth and fifteenth centuries. Walter Hilton made a translation of it, adding many passages of great beauty and interest. The work has not been printed hitherto. We give a chapter in which Hilton's additions are printed in brackets. The text is taken from MS. Vernon.

C.K.

CHAPTER 16. *How a man in all his doing may be contemplative.*

 IF a man were well touched and made drunk with [Christ's]¹ love he should nought else seek in all things but how he might best and most perfectly please [Christ] his creator. He must do away from him his own will and only strive for to do that that were God's will in all things and deeds, not seeking his bodily ease but worship of Christ, forgetting all himself, and only having mind on him. He that were thus full with fervour of Christ's love, would make no great difference betwixt gree² and gree, which were better than other; nor between state and state or life and life, or person and person, or place and place and such other! as many men make [mikle ado about it]. But what manner wise he might know what were most pleasing to God, [saving the degree that he standeth in]³, with all the might of his soul that would he do. Forwhy? the less that creatures are oned to God and brought into one, the more are they scattered from themselves. And the more that they are oned in God, the more are they oned together between themselves.

But now is it sooth that nothing bringeth a man so soon to one-head⁴ and communing [with God] as for to see and [behold] right nought in all things, but God himself, his worship [and his loving], for whom all things was made. Therefore he that gathereth all things into one and casteth them all in God and forgetteth the overlooking of them all, and only beholdeth in them God, the maker of all, ever thirsting to see him and serve him and worship him in all things, all turned into fire and into love, [soothly he were contemplative]. Yea, a blessed man were he that might in active life, serve our Lord with Martha, yet nevertheless rest, at our Lord's

1 Lat. *creatoris*.

2 grade, degree.

3 according to his state.

4 unity.

feet sitting with Mary. For thus do angels perfectly that serve us in earth and yet they see aye God's face in heaven. Right so doth such a man that travaileth, and serveth an [holy] man or a sick or doth any other work to worship of God, and only beholdeth our [Lord Jesus Christ]⁵ in him. [He feedeth his brother and he is fed of God], he stretcheth out his hands [and his limbs] to help his brother, and his heart [delighteth] in God. [For why?] he serveth his brother⁶ not as a man, but as to [our Lord Jesus] in a man, aye thinking thus that our Lord said: 'As oft as ye do to the least of mine ye do it to me'.

And when he seeth a sick man [or a man in misease] he thinketh that he seeth Christ sick. There is nothing foul to him nor vlatsume⁷ nor shameful to do, to such a man, but all sweet and lovely, for I hope soothfastly that he that might and could so lovely and so burningly serve his brother in disease, purely and only beholding Christ in him, he were more virtuous, and more meed should have and more thank of God, than if he served Christ in his own body. For why? the worst man living that is Christian man, if he saw Christ himself in a bed and knew him, he would with all his busy-ness serve him. But soothly for to serve Christ in one of his limbs, with such will and charity, may no man do, but if he have much grace and be full perfect in love.

Therefore strive we as much as we may for to come to this grace. Why shall we henceford ugge with a mesel⁸, or flee from a sick man, when we may goodly serve him, since we may through him so much pay Christ. [Many men look after high feelings and seek after Christ for to find him in withdrawing and in fleeing from all men, as if he might not be found but so, yea soothly may. Therefore man that wouldst be a spouse of Jesus Christ], and wouldest find him that thy soul loveth, I shall tell thee where thy Jesus, thy spouse, lieth and where thou mayst find him. [Not in the midday only, as Holy Writ saith, but in thy sick brother that is crooked and blind or diseased in other bodily sickness⁹.] Go to the infirmary and find Christ there, how he is pained and anguished and over travailed with disease, help him, ease him and have compassion of him.

Whereto makest thou thee as though thou wouldst kiss Christ's mouth [and as if thou wouldst ravish thyself into heaven out from thyself, by travail of thine own desire.¹⁰] Yea go to a mesel [or to a sick man] and kiss him if thou wilt algates kiss Jesus thy spouse.

5 Lat. *deo*.

7 disgusting.

6 Hilton uses 'brother' for Lat. *proximus* throughout.

8 show horror at a leper.

9 allusion to Cant. 1:7.

10 Cf. *Scale II*, ch. 30 for fuller development of this thought.

[Kiss him first foul that thou mayst kiss him fair after. Kiss him first in his sick limbs that thou meyst kiss him afterwards in himself.]

Whereto sayest thou that thou longest in love of thy spouse Jesu and seest each day thy brother before thine eyes travailed and pined with many diseases and thou art reckless and regardest it not, neither feelest thou tenderness of love nor compassion of him.

[Whether it be sooth that thou lovest Christ in himself that feelest no love to thine even-Christian? It seemeth nay! Lo brother! thus may we Christ serve and have contemplation of him in active works.] And never the less, if we may not do this service to all, nor visit them all bodily, [for perchance we are letted for reasonable causes,] at the least it is good that we have compassion in our heart, generally to all, and specially to them that we know.

[I say not that a man that standeth in degree of life contemplative, as do men of Religion, and such other, should run out at each stirring and seek Christ in the world among poor men and sick men and serve him there, but I say that other men should do so. They also, shall among themselves each of them to other, have such love and tender compassion in heart and fulfil it in deed, when disease falleth. And also to all other men they shall have a full will in heart for to do the same, and that is enough. Also I reprove not great yearnings and lovely longings that some men have to God, that give themselves only to (at)tend to him in contemplation and to nothing else, for that is good.] But my meaning is for to tell how a man may with active life have contemplation of Jesus Christ. And that is by this way, as I have said, the which is a short way and a good [the sikerest]. And that tis that a man gather himself all to himself, [from the cleaving to all outward things,] and enter into his own thought and there yield him and relent him all into God, that he nothing see, nor feel, nor regard but God [as if here were nothing else but God and he.] And that he were so [turned¹¹] and transformed into God [through such a deep printing of thought in him] that on each quick¹² side he turned him he should not feel nor understand but [Jesus Christ]¹³. And what manner work he did to man [specially, or generally before men], he should fully feel and ween that he did it to God.

The keeping of this form maketh a man contemplative and active and [it ravisheth a man to God from love of the world]. And nevertheless if it befall that a man fail from this and [be distracted through his own frailty], anon that he strengthen him to turn again thereto and that he do thus as oft as he faileth, till he have

11 Lat. has *deificatus*.

12 cf. the phrase 'every which way'.

13 Lat. *Deum*.

it in custom. And if he may get it thus, [then that he aye meek himself down and thank God], for it is of his gracious gift and not of man's travail. [Lo! this form is properly that a man thinketh himself ever in God's presence.] Nevertheless if all this seem hard and impossible to thee, [as it is to any man that hath been long blind in sin], nevertheless set it in thy meaning that thou wouldest not seek nor do but that which were worship to God, profitable to thee and to thine even-christian, shameful, painful [and travail-some] to thine own flesh; that us grant Jesus Christ. Amen.



ST THOMAS ON ST JOHN'S GOSPEL

JESUS answered and said to him: If any one love me, he will keep my word. And my Father will love him: and we will come to him and will make our abode with him. (John 14, 23.)

These words of our Lord, beginning: 'If any one love me' explain why our Lord was to reveal himself to his disciples but not to the world. He shows first of all how the disciples were already well-disposed to receive a manifestation.

There are two dispositions in man which are a suitable preparation for a manifestation from God. The first is charity, the second is obedience. The words: 'If any one love me' apply to the first. If man wishes to see God, these three conditions are necessary.

1. He must approach God. 'And they that approach to his feet shall receive of his doctrine.' (Deut. 33, 3.)

2. He must lift up his eyes heavenwards, intent upon seeing him: 'Lift up your eyes on high and see who hath created these things' (Is. 40, 26.)

3. He must be at peace and still, for the things of the spirit cannot be perceived unless we withdraw from things of earth.

'O taste and see that the Lord is sweet.'¹ (Ps. 33, 9.)

Now charity fulfils these conditions for it unites the soul of man to God. 'He that abideth in charity, abideth in God and God in him.' (I John 4, 16.) Charity raises him to an intuitive perception of God. 'For where thy treasure is there is thy heart also.' (Matt. 6, 21.) Hence a saying goes: 'Where thy love is, there is thine eye also'. Charity also inspires us to withdraw from worldly affairs. 'If any man love the world, the charity of the Father is not in him.' (I John 2, 15.) Whereas on the other hand, if any man loves God perfectly, the love of the world is not in him.

From charity proceeds obedience, thus our Lord continues '... he

¹ Cf. Ps. 45:2, 'Be still and see that I am God'.

will keep my word'. St Gregory says: 'the proof of love lies in the works. Never can the love of God suffer idleness; if it is true love, it does great things. If it refuses to make any effort, then it is not true love.' For the will especially when it is concerned with the end, moves the other powers to their arts: for a man cannot be at peace unless he is doing that which will bring him to his end, particularly if he wills it intensely. When therefore the will is wholly fixed on God, who is the end, it moves all the other powers to carry out the things which lead to him. The will is fixed on God by charity and therefore it is charity which makes us keep the commandments. 'For the charity of Christ presseth us.' (2 Cor. 5, 16.) 'The lamps thereof are fire and flames.' (Canticle of Canticles 8, 6.) Then by obedience man is fittingly prepared to see God. 'By thy commandments (which I have kept, that is to say) I have had understanding.' (Ps. 118, 102.) 'I have had understanding above the ancients.' (Ps. 118, 100.)



SERMON FOR LÆTARE SUNDAY

BY

JOHN TAULER

Tempus meum nondum advenit.

My time is not yet come.—John 7, 6.

IN the same chapter from which we have drawn the text of our sermon we also read that our Lord said to his brethren: 'Go you up to this festival day: but I go not up to this festival day', a little before he had said these words: 'My time is not yet come, but your time is always ready'.

Today, therefore, we have to consider what is this solemnity or festival day to which our Lord orders his disciples to betake themselves and for which the time is always ready.

There is the perpetual solemnity of eternal life and that life is rightly called *blessed* for it is the truest, the supreme and the final solemnity. There God will show himself, no longer through a veil (*in aenigmate*), but openly, face to face; but this solemnity is not for the present time, whilst we are clothed in our mortal flesh.

There is another solemnity which we are permitted to celebrate even in this life and that solemnity is like a prelude, a foretaste of the eternal solemnity. It consists in the interior enjoyment, the awareness of the divine presence in the soul. This is the time that is always ours; the time to seek God, to sigh after his presence,

to tend towards him, in all our actions, in all our life, in our love and in our will; the time when raising ourselves above self, above all creatures, above all that is not God, we want nothing but him alone, we love nothing but him alone with all our strength.

This time is always ready. All men without exception naturally desire this true happiness of eternal life. There is no one who does not want to be happy: nature demands it. But in order to possess happiness, mere desire is not sufficient. We must seek God, tend towards God and that solely for God's sake.

There are many who aspire with all their strength after this prelude of eternal life and they complain bitterly that it is not granted to them.

If in their prayers or other exercises they do not feel any enjoyment, if they do not taste God's presence, they are discontented, and in disgust they cease to pray, or pray reluctantly; they say they do not feel God and so prayer and devotional practices weary them. This should not be and it is no excuse for being less attentive to exercises of piety or good works. For even though we are not feeling God he does not cease to be close at hand. Was it not in this way that he went up, after the disciples to the festival, but, as we might say, hiding himself, without showing himself?

Then again, there where God is, there also in reality is a festival. And he can never refuse himself, nor remain absent, from the moment that the soul believes in him, seeks him solely, whether he shows himself openly or keeps himself hidden. It matters not the manner of his abiding, as long as he is present there.

And so when we seek God purely, having no other intention but himself in all our actions, when we frequently enter into ourselves to go beyond self, that is the time of which our Lord said 'Your time is always ready'. It is always lawful for us to go up, but as to wishing that God would show himself or would shower upon us his consolations, that time is not always ready. That is his own time and we must let him have the free disposal of it. However that may be, if we seek him solely, if he is the object towards which all our intentions are directed, he is undoubtedly present even though sometimes in a hidden way; in this case we should not go about our devotions or good works with any the less eagerness or joy. If we act in this way we shall surely find him some day. For he is there. He only varies the manifestations of his presence.

It is to arrive at this result and to attain this end that all the rules, works and practices of our Holy Order were instituted, as well as those of all other Congregations. Our holy Constitutions, ordinations of whatever kind, have no other end in claiming our

observance but to teach us to tend towards God alone, solely, so that he can celebrate his espousals within us: they teach us to keep our inmost heart free from all that could be an obstacle to his holy working, to keep it empty of all else so as to give place to God alone. The more religious exercises, rules, observances of any sort conduce to this end, the more all this is praiseworthy, holy and useful. If, on the contrary, our laws do not correspond to this objective, if we are content to obey them for their own sake, then we are like nothing more or less than the Jews of the Synagogue. This people, or, if you like, the law of the Old Testament, had a crowd of statutes and rites, a great number of ceremonies, a quantity of works to be fulfilled, and no end of penal prescriptions; yet nothing of all that was able to bring within reach the joys of the heavenly country. All that the Law prescribed was but a prelude, a preparation for the New Testament. This new Law would open for us the door of heaven which had remained closed for so many thousands of years.

Of a truth, this is how we should look upon all exterior exercises: they are but a way, a preparation for the solemnity celebrated in the interior of the soul. Vainly should we seek in themselves this festival. The Old Testament must be adapted to the New and fulfilled in it: also exterior observances must tend towards this inmost centre and to true purity of heart; without that they are of no use or of very little avail.

It is certain, my dear children, that we have all vowed to God that we would tend towards him with all our will and with all our love; we promised solemnly that we would serve him until death when we left the world to take up the monastic life. All bishops and priests put together could not dispense us from this vow, and, if we are to believe the holy doctors, this vow is much more binding than any oath of any kind administered in law¹. Whence it follows, obviously, that we become guilty of a much graver crime of perjury if we turn voluntarily and deliberately our heart and intention that we have once consecrated to God, always towards creatures, than if we broke an oath before a court of justice.

It was for this motive that our Order was founded, it is also the object of all religious constitutions. Our Blessed Father St Dominic was on his deathbed when the Friars came to beg him to expound to them the object, essence and real basis of the Order he had founded; they asked him at the same time to explain to them what aim he had in framing the rules. (The Friars knew all the

¹ The canon law dealing with dispensation from vows has changed since the fourteenth century when this was written.—ED.

incidental things but they wanted to know what was the substance. Is it not in this very external sense that we ourselves know our rules and laws?) It was then that the Father, intending to make manifest the main point and essence of his Order, told them that it consisted in a sincere love of God: in deep humility; and in poverty, not only exterior poverty but poverty of spirit and of heart. This then is the basis of our holy religion; to love God with all our hearts and to love nothing outside of him that might be an obstacle to that love; to love also our brethren in religion as ourselves, to show them great affection, while always keeping our souls humble and submissive before God.

The essence of our Order again is the giving up of all property, the ownership of ourselves, of our selfwill, the ownership of any creature; it means being stripped of, detached from all created goods, of anything that can in any way keep God at a distance and put an obstacle between him and ourselves. Only in that way can Almighty God freely and fully take possession of our inmost hearts, of this sublime centre where his image is imprinted and where he finds a dwelling so dear to him, according to this word of Scripture: 'My delights were to be with the children of men'. (Prov. 8, 31.)

That, my dear children, is most certainly the aim, the end and the purpose of our Order. With this same object were founded all other Orders, all religious Congregations, all monasteries, all refuges, all the statutes, rites and ceremonies, all the customs for saintly living, whatever name these foundations may hold, that are recognised and approved by the Church.

All the Constitutions of our Order are established to bring about this end. The nearer they get to it, the more useful they are and the more we should adhere to them with love and follow them with care. It is for this reason and with this object and this intention that we vow ourselves to God more and more and desire to be united to him ever more closely. If we do not love our Order, if we do not keep its rules, we are perjurers, we are violating the fealty given to God. Quite otherwise will it be if, for God's sake, we remain faithful to our Order, if we keep to its basis and its substance as our Blessed Patriarch St Dominic kept to it himself. All other Saints and venerable Founders of Orders alike observed the rules that they established. St Benedict, St Augustine, St Bernard, St Francis saw above all the essence of religious and regular life, and they subordinated to this essence, in view of which everything had been undertaken, all the exterior rites, constitutions and ceremonies.

I conjure you, follow this essential order, if I may call it so,

or this essence of our Order. In other words, seek God from your heart of hearts, with all your love, all your intentions, and apply yourself to everything else whatever it may be, in so far as you find it a means, a real help, to raise yourself up to God.

If you act thus, undoubtedly Almighty God will celebrate in your souls a great and perfect festival. You know that we are obliged to observe a great number of Constitutions and ordinations passed on to us by our Fathers. Whether we like it or not, we are obliged to go to Choir, to read or to chant. Should we not do all this with a glad and festive heart instead of bringing to it a soul that is arid and dried up, heavy as lead, so as not to be excluded from the eternal festival? Doubtless whoever has no mortal sin on his conscience and whose will energetically rejects all that might offend God, keeps the Catholic faith and is consequently able to attain blessedness and be saved; all the same if he desires to experience within himself this holy joy, this festivity in which God makes his sweet presence felt and tasted, he must offer to God a heart that is pure, free and detached from all else. Then alone will he be able to feel God by the joy that this will bring to him, and that is true devotion; to have no other joy, no other pleasure, no other love but in God alone.

Finally, so to adhere to God alone by intention and love, we have received this inestimable favour of being called, guided, attached to the Order of St Dominic, and so it is our duty to adopt its customs. We who were by nature children of wrath, in peril of eternal damnation because of our sins and transgressions, according to that saying of St Augustine's 'Man is born of vile, sordid and corrupt matter, is a tainted soul doomed to die'. See how divine Goodness has drawn us from this corrupt world to make us enter into the holy life of penance. This penitential life we do not owe to our own merits, but it has been given us solely in pure love, by the quite gratuitous mercy of our Lord and God.

But, someone will ask me, what is the essence and the truth of this penitent life: It is nothing else but a real hatred of all things outside of God, a complete and perfect turning to this most pure and real good which is God. The more we set ourselves to that carefully and forcefully, the more we are in the life of penance. Consequently we should unceasingly, from the depths of our being, render most ardent thanksgiving to our Creator. If we are religious, if we have embraced the holy life, we owe it to him and from this vocation, which he has deigned to grant to us, should spring up in our hearts a feeling of great confidence. Have we not every reason to hope that we shall reign eternally with him since

he has already drawn us out of this troubled and false world to unite us to himself, since already, with special tenderness he has made of our souls his privileged friends, his spouses, in admitting them to a most exceptional and intimate familiarity? What more evident sign could we have of his presence in us and his choice of us? Most of us are still in the flower of our youth. That age is ordinarily one of great rebellion, one that will not bear the yoke, one finally that gives itself with all its affections to the world. Yet what do we see? Young people submitting to the will of another, ordering their lives according to rule, following counsels given them, young people who are willing to be tamed and guided, young people lastly, who have broken away from all creatures to follow their God. Of course, they have not yet much experience of the things of God, but they wait patiently, they wait upon God. How could they do these things were God not present in the depths of their souls secretly and in hiding.

So now, my beloved children, let us all set our hearts upon using all our energies, all our efforts to experience within ourselves this delightful festival, in which God will show himself openly in our inmost souls. As often as we like we can enter into ourselves and there in the midst of the prayers, observances and all the duties imposed upon us by the rule, we shall taste within us a real feast, a true joy in the divine presence.


They will certainly enjoy this feast who are not attached to anything, to any property of their own, except for God's sake. Then is it God himself who becomes the property of such men as they have become themselves the property of God. They have given themselves up for good and God will never forsake them; he will never deprive them of his presence. Is not that the happiest, gladdest and, dare I say, the most festive of all modes of life? We in God, God in us! And that even in this world whilst awaiting the inexpressible happiness of eternity!

May the mercy of God our Saviour grant to all of us this blessedness. Amen.

CONGREGATION OF OUR LADY OF PITY

BY

A MEMBER OF THE CONGREGATION

URING the years between the two great wars it became apparent to two Catholic laywomen, one a doctor's daughter, the other a hospital nurse, that there was a great need for various forms of charitable activity in the countryside. They saw too, how a single-handed parish priest can be overworked and in need of help to enable him to carry on his apostolic work. They felt God was calling them to this end, so they gave up those things which go to make up the social life in the world, and while still living at home, consecrated themselves to God to be used as he willed in his service. They became tertiaries, and followed a rule of life. For some years it was very uphill work; they experienced great suffering and many difficulties until they were almost at breaking point, but they put their trust in God who, they believed, had called them to be his instruments in this work. In due course others with the same ideals joined them.

After a number of years of prayer and work, through the generosity and with the consent of his Lordship Bishop King of Portsmouth, they came to reside at Kiln Green, near Twyford in Berkshire, where a beautiful property was bought as the Mother House. The convent stands on the slope of a hill, and the grounds cover eleven acres of meadows, orchards and lawns, while all around are large properties, the whole district being scheduled for agricultural purposes. This ensures complete privacy and makes for a contemplative spirit. The Convent is also the Novitiate House. His Lordship has taken throughout the keenest interest in the work, and given much help and encouragement, and after the period for the canonical training they received the Bishop's approval as a Diocesan Congregation, and made simple vows. The Constitutions were drawn up and sent to Rome, and after a further period of training the Sisters had the happiness of receiving the approval of the Sacred Congregation of Religious as a Diocesan Congregation.

The Sisters undertake any type of work required of them, provided that it is compatible with their vocation, such as church cleaning and mending etc., teaching catechism, instructing converts, clubs, hostels, care of the aged, visiting the sick and poor in their homes, hospitals, institutions and prisons—irrespective of creed—in short they become the general handmaids of the parish.

The life is a mixed one, active and contemplative. As active good works tend to become routine, and can indeed be done without any supernatural motive, every care is taken to form the religious of the congregation in an interior union with God, and to make his love the motive for each action. External works become a prayer only when there is a prayerful habit formed in the soul of the worker. Equally, in dealing with people, the Sisters seek to serve our Lord present in the least of its members. The Sisters offer themselves and their work in reparation, also for the Priesthood, and for the Conversion of England, and in their lives endeavour to do all things for Jesus only.

The wide range of good works undertaken by the Congregation allows of the exercise of varied personal gifts and accomplishments. Every effort is made to preserve the true individuality of each member, though all share the common life, and must be willing to undertake whatever duty may be assigned to them. As numbers grow so will the types of work widen. Those who join now have the great interest of taking part in the development of a new Congregation under the direction of those called by God to found it. Here is an opportunity for brave souls and for great selflessness. Already the Congregation has been wonderfully blest.

The motto of the Congregation is *Per Ipsum, et cum Ipso et in Ipso* in reliance on the merciful love of God, and to be used by him according to his holy will.

The Patrons of the Congregation are our Lady of Pity and St Teresa of Lisieux. Its spirit is the Little Way of Spiritual Childhood.

The time of Postulantship is six months, with a two-year novitiate in preparation for simple vows; the making final vows three years later. Four vows are made: Poverty, Chastity and Obedience, and the care of the poor, sick and ignorant.

The members of the Congregation must strive to possess a spirit of great charity, of self-sacrifice, humility, and confidence in God, with a deep love for him, by endeavouring to refuse him nothing. There are no lay sisters; all assist in the common routine of the Convent, and having given all, they become one of the same family in Jesus Christ and his Mother, having obeyed his command, 'Come, follow me'.

The Sisters must possess a cheerful disposition, which is a very necessary factor for the religious life. They must be prepared to make their work a prayer, and prayer their life.

The Sisters ask no remuneration for their work, everything being done for the love of God. They rely on the goodness of God, the charity of their friends, and whatever they can earn with their

handwork and produce. The Rules are few, and are modern and elastic to meet the need of the present day.

The interior life, which is so very necessary for the active life, is guided and helped by the Rule and the following practices: Daily Dialogue Mass and Holy Communion, meditation on the Following of Christ, visits to the Blessed Sacrament, spiritual reading, daily Rosary for the peace of the world, Vespers and Compline of the Little Office of our Lady, singing of the *Salve Regina*, and the daily prayers for the Conversion of England. Instruction on Christian Doctrine is given weekly by a priest.

Mother Margaret Mary and Mother Mary Dolores were helped and guided by Father A. W. Valentin in the making of their Foundation. He did not spare himself to this end.

Five years ago, when the Sisters came to Berkshire, they opened a Mass Centre to fill the need of the surrounding Catholics, as there was no church between Reading and Maidenhead on the Bath Road, and the attendance of eleven at the first Mass has grown in four years to over a hundred. This has necessitated the Sisters building an external chapel, the first portion being already nearly completed. Many gifts have already been bestowed.

The Congregation needs more subjects to carry out its increasing work, as the Sisters are in demand in other parishes. The daily prayer of the Community is that many little souls may be forthcoming, souls ready to follow the words of the Gospel: 'And looking up, they saw no-one but only Jesus', souls who are willing to give their all to him who said, 'Inasmuch as you have done it unto these my brethren you have done it unto me'—words which sum up the Foundresses' ideals.

Whether dealing with the rich or the poor, learned or unlearned, sick in body or in soul, the Sisters of the Congregation of Our Lady of Pity must look beneath the human person and see there 'Jesus only'; to rejoice with those that rejoice, to comfort those who weep, to be all things to all men, and in their humble way with God's help to live their lives 'by him and with him and in him'.

The address of the Congregation's Mother-House, and Novitiate is St John's Convent, Kiln Green, Twyford, near Maidenhead, Berks.

ST DAVID TODAY¹

BY

ILLTUD EVANS, O.P.



HO is St David? Or perhaps we should rather ask: *what* is he? Is he a symbol only, the human equivalent of leek or dragon, mythical, providing a happy opportunity for a patriotic toast or for the annual generalisations of public persons? Or does he remain powerful in his own right, with something still to say to his own people?

There is no harder task than the rediscovery of what is familiar. To see the room in which you sit as new, to know your friends afresh; yes, but good-natured habit and, even more, laziness are always urging us to *accept* instead of to enquire. For the myth grows old and respectable, and its origin was forgotten long ago. Fourteen centuries of time and an infinity of change separate us from St David. To rediscover him means by-passing almost the whole of our history and surrendering quite a lot of our prejudices.

But even to generations much nearer to him than our own, the figure of St David was obscured by the ornament of racial memory, and later by the demands of ecclesiastical debate. His first biographer, Rhygyfarch, wrote five hundred years after the death of David. He claims, indeed, to have drawn on existing records 'principally of his own city (of St Davids) . . . written in the old style of the ancients, although corroded by the devouring of moths'. But of these records there is no trace, and Rhygyfarch's life is frankly concerned to establish the primacy of the See of St David against the growing claims of Canterbury. To support this claim, the life of David is revealed as a catalogue of miracles, from the heavenly signs that proclaimed his birth to his own prediction of his death. His ancestry is traced from 'Eugen, son of a sister of Mary the Mother of God'. His triumphs over the Pelagian heresy, no less than over jealous rivals, entitle him to be called 'head and leader and primate over all the Britons'. Rhygyfarch goes on: 'Renowned as the head of the whole Brittanic race and the glory of his nation, he lived to the age of one hundred and forty-seven years'.

It is easy to ridicule the extravagances of a biography that is in so many respects a piece of special pleading. But David's fame is secure: it lies beyond Rhygyfarch's naïve evidence in a controversy which Giraldus Cambrensis in his 'Life of St David', a century later,

¹ The text of a broadcast talk given from Cardiff on the 27th February, 1949; by courtesy of the B.B.C.

was to amplify for the same purpose. The choice of David to champion the rights of the See of Mynyw is itself a tribute to his special renown. He was not, indeed, as yet the patron saint of Wales in any modern sense. Rather was he the representative member of that group of Welsh saints—Dyfrig, Illtud, Teilo, Cadog—who, in the fifth and sixth centuries, made Wales glorious in Christian history.

For David was, first of all, a monk. And here, once again, the word must be restored to the meaning it had for St David: it must be stripped of its later associations, whether they derive from the highly organised life of the mediaeval abbeys or from the romantic notions of the Gothic revival. The inspiration that led David to establish his monastery at Vallis Rosina or Mynyw, in the far west of Dyfed, in a valley by the sea, was the same as that which had led St Anthony into the desert of Egypt a century before. Faced with a world which, if not altogether pagan, yet denied the total demands of God, he, like Anthony, saw the literal force of the gospel counsels to renounce all things for Christ, to seek perfection. Already St David had accepted the general obligations of the Christian faith in which he had been baptised. He had been the pupil of St Paulinus, and perhaps also a member of the great community established by St Illtud at what is now Llantwit Major in Glamorgan. Coming to Mynyw, David determined on a life of immense austerity, and in describing it Rhygyfarch clearly recalls a well-remembered tradition, of which there is full corroboration in the lives of Breton and Irish saints, and in the records of the Irish monasteries which themselves owed a great deal to the example of Mynyw. 'St David', says Rhygyfarch, 'determined on such rigour of monastic life that all the monks should toil at daily labour, and spend their life in common, working with their hands; for he who labours not, says the Apostle, let him not eat. . . . When the work was done, no complaint was heard, no conversation was held beyond what was necessary. But each did the task enjoined in prayer or holy meditation, and returning to the monastery spent the rest of the time in reading or writing, and above all in praying'.

He describes a life that is one of strict mortification, rooted in prayer and in the classic monastic virtues of poverty, chastity, and obedience. What seems excessive—and the contemporary Gildas reproached some Welsh monks for being more abstemious than Christian—must be related to the mood of the times and to the need for desperate remedies to meet a desperate disease. It is idle to gloss over these acrobatics of asceticism; but it is equally idle to ignore their fruits. For St David, the monastic life was not an end in itself; it was a school of the Lord's service, a training-ground for

the apostolic work of preaching the Christian faith. St Paul had long ago anticipated St David's ideal: 'But I chastise my body and bring it into subjection, lest perhaps when I have preached to others I myself should become a castaway'. And from that store of prayer and renunciation sprang the evangelisation of Dyfed and Ceredigion and beyond, which remains St David's primary achievement, for its direction was his. It was the monastic perfection of Mynyw, more than anything else, that led to the missionary conquest of Wales. St David was both Abbot and Bishop; he was the father of his own community, as he was, too, the father of all those Christian congregations which his missionary monks had established.

And it is within the setting of his monastic ideal and its significance that the familiar incidents of David's life must be judged. His intervention at the Synod of Ilanddewi Brefi, which resulted in the quickening of the religious life of priests and laity alike through the whole of Christian Wales, depends on his sanctity. He speaks with the authority, naturally, of his office: but that authority is immensely enhanced by the sanctions of holiness. The legend which says that when he was speaking at the Synod a white dove descended on his shoulder, while at the same time the place where he stood rose up to form a hill, is itself a testimony to a popular devotion that saw in him the personification of sanctity. To enquire into the historical truth of a legend is not the end of the matter. It is at least as important to discover why the legend came to be, and to understand the motive that inspired so many holy marvels.

When David came to die, he turned to his brethren and urged them to be joyful and to keep the faith. 'At the hour of matins', says the Life. 'when the brethren were singing the divine office, the Lord Jesus granted the comfort of his presence to David, as he had earlier promised by the message of an angel. And seeing him, David rejoiced in spirit. "Take me", said he, "take me after thee." Having said these words, with Christ for companion David gave back his life to God and, accompanied by a host of angels, he came to the heavenly places.'

St David's legacy, then, is one of joy and steadfastness in faith. Never were they more needed; there could be no better patron for a generation that dies for lack of them. The true figure of St David owes little to the prodigies of popular mythology, still less to the labels of patriotic fervour: it owes everything to the contemplative source that made him holy, that made him worthy to be called a saint. And if there is one word that sums up the life of St David, it is simply 'contemplation'—seeking the things of the spirit as primary in life, making all else spring from, depend on, them alone.

That made David great, and his essential glory would have been the same had the chances of history left him as one among many others who shared his faith and joy, and drew their strength from the same source.

It is a far cry from the world of Mynyw, single and unquestioning in its acceptance of God and the hard demands of faith, to the world of Bute Street or, for that matter, of St Davids as it is today. The long fasts, the perpetual silence, the midnight rising, the unremitting toil in the fields: these can never be the accepted immolation of more than a few. They are, if you like, the privileges of aristocracy—an aristocracy of the spirit to which most of us can lay no claim. But in all ages, even in our own and in Wales today, there are men and women who are called to this heroic reminder that what is valid in Christian life can never alter.

But for all men everywhere, the need for contemplation, for seeking the real source of joy, grows ever more urgent. In a broken world, in which pity dies afresh each day, in which cruelty and injustice unimagined until now seem to grow in power: in such a world there seems a special irony of speaking of peace and joy. But for Wales there is a providential meaning in a patron saint whose life is precisely one of reconciliation, and above all of that joy which in Christian tradition is a gift of the Holy Spirit.

In a whirlpool—and it is an apt enough figure of modern life—the centre is still. All around there is noise and tumult, yet in the centre you may see a twig or a leaf suspended: no movement, utterly at rest. The deepest places of the human spirit, too, are beyond the invasion of pain and loss—beyond death, even. The mystic has his own words to describe that experience, but for all men the need remains for peace, for that interior peace that is exempt from any disaster. St David is the patron of Wales, and a patron exists to inspire those who look to him, to bring them to a knowledge of what he was—and why.

Writing after the first World War, C. E. Montague envisaged those who 'working apart from the whole overblown world of war valuations, the scramble for honours, earned and unearned, the plotting and jostling for front places on the stage and larger letters on the bill, the whole life that is commonly held up to admiration as great and enviable . . . will live in a kind of retreat, almost cloistral; plenty of work for the faculties, plenty of rest for the nerves, control for desire, and atrophy for conceit. Hard? Yes, but England is worth it'.

And Wales is worth it, too; St David's Day is an opportunity to discover why.

REVIEWS

ST TERESA OF JESUS, MISTRESS OF THE SPIRITUAL LIFE. By Father Gabriel, O.D.C. (Mercier Press; 10s.6d.)

The conferences which form the contents of this book are an excellent introduction to St Teresa's mystical doctrine. Though only the first chapter is headed 'Moral Perfection', this is really the dominant note of the whole book. We think this particularly important, because so often the great St Teresa is admired either as the practical businesswoman and charming author, getting her own way both with clerical and secular authorities (this is found especially in Protestant writers) or as the mystic enjoying visions and ecstasies almost every day, and who is therefore relegated to the ranks of those saints who are admirable rather than imitable—a view still frequently to be met with in Catholic writers. Fr Gabriel, however, shows us the mystic as the great soul of heroic virtue, enamoured of the divine Majesty, who valued her contemplative graces only in so far as they increased her charity and brought her closer to God. It is the 'true union with the will of God' which she calls 'the union I have ever desired and never cease to ask of God, for it is the surest and safest'. The author insists on this conviction of the Saint throughout his book, and substantiates it with numerous well-chosen quotations, especially from *The Way of Perfection* and *The Interior Castle*, to each of which two works he devotes a chapter.

As in his book on St John of the Cross, where he dealt particularly with the subject of acquired contemplation, Fr Gabriel here discusses again a burning problem of modern mystical theology, namely the question whether infused contemplation is a *conditio sine qua non* of sanctity. Pourrat, in his work *La Spiritualité Chrétienne*, had written that on this subject 'The Saint's thought remains fluctuating' (cited p. 22 f.); but the Carmelite theologian, after a detailed interpretation of the Saint's words, comes to the conclusion that she held infused contemplation to be the more frequent, because the easier and shorter, way to sanctity, but did not deny that sanctity could also be reached without it, though with far greater difficulty. This view seems to us very convincing, because it gives to infused contemplation its rightful place as the *via normalis sanctitatis*, without precluding the other possibility, which is also realised from time to time.

H. C. GRAEF.

SAINTS ARE NOT SAD. Assembled by F. J. Sheed. (Sheed & Ward; 12s.6d.)

In spite of a tiresome title this is a delightful book, well produced and (a rare thing in these days) with a dust cover of some originality which does not inspire one at sight to tear it off and put it on the fire.

Forty saints, men and women, picked out not at random we feel sure, from the centuries, beginning with St Paul and ending

with St Thérèse of Lisieux. Care has been taken too not only in the choice of the saints, but in the selection of the writers who tell their life-stories. Archbishop Goodier, Father Martindale, Father Steuart; we feel safe with them. It is good to meet again the old friends among the saints whom in some cases we first learnt to know in such books as *Saints for Sinners*, *Diversity in Holiness*, and in the many works of Father Martindale. Of all these forty sketches only two are being published for the first time, having been specially written for this collection. Father Hilary Carpenter, the Dominican Provincial, has given us a brilliant study of St Dominic. There seem to be saints who are easily seen, everyone knows them; there are others who appear to hide themselves. St Dominic is well known by name as the founder of the Order of Preachers, and yet for many he has been one of the hidden saints. In his sketch of the founder of his Order Father Hilary has shown us the man Dominic himself rather than a series of events and dates. He has drawn aside the curtain and we get a glimpse and begin to understand. '*He was afire with a passion for souls because he was aflame with the love of God; it was said of him that he spoke only to God or of God.*' That was St Dominic. The other sketch especially written for this book is 'St Anthony of Padua', one of the best known of all the saints. Those who have read Alice Curtayne's charming *Life of St Anthony of Padua* published in Ireland will know what to expect, and they will not be disappointed.

Among the saints known and less known in this collection are St Columba, St Malachy, St Edward, St Francis of Assisi, St Margaret of Cortona, St Catherine of Genoa, St Benedict Joseph Labre, St Teresa and St John of the Cross, and St John Bosco. Anyone interested in St Joan—and who is not?—should read Ida Coudenrove's remarkable sketch in this book. More than a sketch, it is a pen portrait, of one of the simplest and bravest of God's saints, whose single-minded sanctity has surely never been better shown than in these few pages. It cannot be commented on, it needs to be read.

FFLORENS ROCH.

CHURCH VESTMENTS: THEIR ORIGIN AND DEVELOPMENT. By Herbert Norris. (Illustrated. Dent; 42s.)

Despite the 8 pages of photographs, 8 drawings in colour, and 270 in black and white by the author, not to mention a vast amount of historical information crammed into 189 pages, this superbly produced volume, for which the publishers must be complimented, cannot be described truthfully as 'an indispensable work of reference to all concerned with ecclesiastical costume'. Rather is it an encyclopedic hotch-potch, which badly needs careful editing. One is reminded of an overcrowded medieval museum in which the exhibits have not been properly catalogued. Clerical celibacy, altar and dedication crosses, and lamps are mixed up with valuable data on the historical development of ecclesiastical costume up to the

fifteenth century. In the midst of a dissertation on mitres we are sidetracked to the quarrels of popes and emperors during the middle ages. Half way through the chapter on chasubles comes a page devoted to the *corona lucis*. If only Mr Morris had greater practical knowledge of the everyday use of vestments and rather less historical erudition (not always reliable), his *opus magnum* might have been 'useful professionally to the historian and ecclesiastic on the one hand, and to producers of plays and films on the other'. Actually this book is more likely to confuse both categories of readers. They will not be able to 'see the wood for the trees'.

P. F. ANSON.

NOVUM TESTAMENTUM GRAECE ET LATINE. Part I, Gospels and Acts.

Edited by H. J. Vogels. (Herder, Freiburg, 1949; n.p.)

This is a new critical text of the New Testament in Greek and Latin, edited by a Catholic scholar from Bonn. In general format it is very similar to the well-known edition of Nestle. Nestle's edition of 1910 (the basis of the current editions) was based upon the three great critical texts of the Greek Testament, those of Tischendorf (1869-72), Westcott and Hort (1881) and Weiss (1894-1901). Where there are differences Nestle follows the majority. In the later editions the work of von Soden (1913) is taken into account. Dr Vogels does not use the majority principle but chooses the text which he believes to be the most original, frequently taking into account the versions, especially the Vulgate, to which he attaches a special importance. The resultant text is therefore not always the same as that of Nestle. We have not yet got a really perfect critical text of the Greek Testament, i.e. one which in its apparatus records all the readings of the great uncial codices and differences suggested by the ancient versions. This would no doubt be an enormous volume, and all editors have for practical purposes used some method of selection in their provision of variant readings in their apparatus criticus. Nestle, for instance, is interested in the variants of his three critical prototypes, Souter in the readings involved in the Revised Version, Vogels in the variants suggested by the ancient versions. Of these Nestle's apparatus is the fullest and with its many sigla in the text is difficult to read. Vogels's is considerably simpler, and disregards as unimportant many orthographical variants in the codices. On the other hand he records variants corresponding to the versions, which other texts do not include. For instance in John 21, 22, where the ordinary Clementine Vulgate has 'Sic eum volo manere' and where Wordsworth-White reads 'Si sic eum volo . . .', Vogels records that Codex D reads, 'If thus I wish him to remain', while the normal Greek text has simply, 'If I wish . . .'. On the other hand the variant (in the finding in the temple) in Lk. 2, 48, 'are seeking' in the present, as in Sinaiticus and B, instead of the usual 'were seeking' is not recorded. Nor is the interesting reading in Acts 3, 7 recorded,

where according to the original text of Sinaiticus B, A and C, the lame man's ankles are called *sphudra*, a technical medical term found in Galen, which in all the codices has been altered by a later hand to the ordinary word for ankles, *sphura*, which appears in most texts, except that of Nestle who prints *sphudra*. But every editor has to decide for himself what he shall include. Special note is taken of the evidence of Tatian.

The Latin text is that of the Clementine Vulgate, with the readings of Wordsworth-White in the apparatus. Variants of the Sixtine are not included, as they are in Nestle. The spellings illustrated in Lk. 7, 18, 'nunciaverunt Ioanni' are used rather than the more usual 'nuntiaverunt Joanni'.

The book is very pleasingly produced, bound in a good rough cloth in the German manner, printed on good paper. The Greek type is of the common cursive pattern used in Germany, though not sloped. The Greek is always on the right-hand page, and not alternating as in Nestle, where it was printed separately from the Latin.

One detail should be noticed. Dr Vogels has provided a four-page preface, intended to explain his principles as editor, but the Latin style is so difficult and involved that the arguments become somewhat obscured. The present writer, while reading it, had an experience he had not had for many years, that of being completely stumped by a piece of Latin prose. An example might be worth quoting. The author has been saying that von Soden in his large work on the New Testament text was in error on many points of the history of the text of both the Greek and the early versions. He substantiates this by saying:

Quod ut demonstretur, satis est ostendere ab illo Tatianum Arabicum, formum textus omnino et quae magnam partem nihil nisi textum qui Peschitta dicitur exhibet, maxima ex parte primum textum illius operis, quod dicitur Diatessaron, existimari neque, quod E. Sellinius iam anno 1891 demonstravit—permultum ad illum librum valere Peschitta—infirmari aut respici.

I submit that that is a difficult sentence.

SEBASTIAN BULLOUGH, O.P.

THE SUNDAY GOSPELS, SIMPLY EXPLAINED. By the Rev. E. C. Messenger, Ph.D. (Sands & Co.; 8s.6d.)

Dr Messenger's volume comes to add its contribution to the material already provided by such books as those of Dr Ryan, Dr Boylan and Mgr Knox on the Sunday Gospels. Of such works it would be difficult to have too many, because, though they must to some extent overlap, no two writers approach the subject from precisely the same angle. Moreover, the busy priest or layman has frequently neither the time nor the facilities for any extensive research for the elucidation of the portions of Scripture allotted to each Sunday. Dr Messenger has written a book which will be of service both to the priest in the preparation of his sermons and

to the layman who is seeking to enlarge his knowledge of the New Testament. 'It has not been my purpose', says the author, 'merely to give a pious homily on the Sunday Gospels. Rather, I have endeavoured to draw out the more profound teaching enshrined in these passages of Holy Writ—teaching which does not always lie on the surface.' And in fact he gives us thoughtful and sound explanations of each Gospel passage, drawing on the best commentaries for his material, but avoiding the more abstruse points of scholarship which would be out of place in such a work. Thus, for example, on the Gospel for the Second Sunday after the Epiphany, he gives us a satisfying but not over-complicated explanation of the apparent rebuke of his Mother by our Lord. The same may be said of his treatment of the difficulty in the question asked of our Lord by the Baptist's disciples (Second Sunday of Advent).

Each Gospel commentary is introduced by a discussion of the context, and ends with some useful thought of a moral kind which one can carry away and turn over in one's mind. Such conclusions are drawn quite naturally from the preceding discussion.

It may appear to some readers that in endeavouring to avoid purely theoretical or disputed points, our author has perhaps oversimplified the matter or failed to draw out as much as might have been deduced. As for example in the Gospel for the Twelfth Sunday after Pentecost. One feels that more might have been made of the parable of the Good Samaritan. Likewise, it may occur to some that the introductory part of this Gospel is probably not the right context of the parable. Finally, one notices a tendency to repeat the Gospel story at some length, in the course of commenting on it. This is not necessarily a bad thing and may make for clearness, though it may of course also induce the reader to use the commentary to the exclusion of the text.

A few misprints have been noticed, but none of any consequence. In all or almost all cases they consist of a wrong letter, which is easily discernible by the reader.

R. C. FULLER.

THE AUTHORITY OF THE SCRIPTURES. By J. W. C. Wand, Bishop of London. (Mowbray; 5s.)

This is a sort of brief *Introductio Generalis* to the Bible and at the same time a guide for the ordinary reader to an understanding of the place of the Bible in Christian Revelation. It is a valuable book in that it is full of useful facts within a small compass; it is trustworthy because the information provided is backed by the scholarship we expect from its learned author; it is a good book, for it is written from what is on the whole an orthodox standpoint (though certain critical conclusions about the Old Testament are accepted somewhat easily and certain speculative matters betray a Protestant background), and it is written with a profound consciousness of the sacredness of the Holy Scriptures. It is, of course, written for Anglicans, for Dr Wand's own flock, and it is significant

that it has appeared during 1949, when the Bishop was organising a mission in his diocese and obviously felt that a return to the fundamental sources was a necessary part of that effort. The first words of the opening chapter are as follows: 'The Church of England uses the Bible in its public services more than any other section of Christendom. The Psalter is read through once a month, the New Testament twice a year, the Old Testament once a year; and a yearly reading is given to the most valuable parts of the Apocrypha.' These facts are indeed the special treasure of the Church of England. 'It is natural, therefore', he continues, 'that Anglicans should be particularly anxious to know what is the nature of the Book to which so much attention is given. How did it come to be written? Whence did it derive its authority? How is it to be interpreted? In what sense is it the Word of God? How ought it to be read?' The answers to these questions are the burden of this book.

The chapter on the composition of the Old Testament contains statements which would not have been made so categorically by a Catholic writer. Dr Wand tells us that the oldest fragments of the Bible are various 'canticles' in the historical books (such as that of Debbora), that the Pentateuch is made up of four principal documents, of which J and E are eighth century, D is seventh century and reflects the mind of Jeremias, and P is fifth century (post-exilic). The Book of Psalms is a much-rewritten hymn book. Ruth and Jonas are 'historical novels' or 'novels with a purpose'. All these are, of course, commonplace conclusions of the critical school which would only be agreed to by a Catholic scholar with certain reservations. The Apocrypha are of course regarded as non-canonical, and Tobias and Wisdom are given very late dates indeed, being taken as products of the pharisaic school. A brief account is given in the chapter of the formation of the canon of the inclusion of the deuterocanonical books in the Church's canon and their rejection by the reformers. But it is added that English Bibles always included them until the printers without any official warrant dropped them in 1827 (p. 46). On the composition of the New Testament we are on surer ground, though the priority of Mark and the existence of Q is taken for granted. But the general conclusions are orthodox enough if somewhat non-committal (e.g. on John's authorship of his Gospel).

The second part of the book, from chapter VI, deals with more speculative matters: inspiration, revelation and biblical interpretation. Here, although the general conclusions about the divine origin of the Bible, about the open question of verbal or non-verbal inspiration, and about the fact of revelation are sound enough, the method of approach is (as is to be expected in a non-Catholic theologian) too subjective and undogmatic to be satisfactory to the Catholic reader. The chapter on interpretation explains well the three senses, literal, spiritual and allegorical, rightly empha-

sising the first importance of the literal, but also making an interesting reference to the quite recent return to typology as a method of exegesis. In the final chapter on the authority of the Scriptures, Dr Wand, as an Anglican, places the individual conscience as the first guide, the second being the authority of the Church, which however 'dare not, at least by Anglican standards, teach anything as necessary to salvation which is not contained within the Biblical revelation'. Here again there is a weakness in the subjective and undogmatic approach. The penultimate chapter on how to read the Bible is excellent: reading it for interest as a subject of study, and most important, devotionally as a subject of meditation, with the salutary advice that attention to the readings in church together with preparation for them and meditation after them is important. In this connection Dr Wand specially recommends Mgr Knox's annotated Epistles and Gospels (p. 99), and at the beginning he also recommends Mgr Knox's New Testament for purposes of reading (p. 9). It will be remembered that Dr Wand championed this version in the *Sunday Times* when it first appeared. It is a pity that modesty prevented Dr Wand from recommending his own lovely paraphrase of the Epistles published in 1946.

SEBASTIAN BULLOUGH, O.P.

FIRST COMMUNION BOOK, for the Home and the Infant School. By The Rev. M. Tynan. (Browne and Nolan; 6s.0d.)

The first communion of a Catholic is a great event. He thus becomes a full member of the Church, being initiated into the daily working life of that Body. Just as in this world a man must eat bread to live, so he must eat the Bread of Life, which is the Body of Christ, in order to live eternally. Until a child understands what this means (and he often sees this more clearly than many who are older and more sophisticated) he cannot be said to have reached the age of reason; once, however, let him understand that God is really present under the appearances of bread and wine, and that by eating he may become partaker of a divine life, then there is no reason why he may not receive this supersubstantial bread every day; indeed, it is the necessary food by which the spiritual life of a child develops. Every priest, however perturbed he may be by apparently thoughtless communions, must know of many who have been helped and steadied by frequent or daily communion.

A first communion, then, is a very great event, and yet it is also just a step in the normal development of a Catholic. Here is a book which treats of this subject excellently. It may be used for children from four to eight years of age, and the same course might be repeated over several years, for the twenty-five lessons have all the essentials of the Faith and plenty of practical suggestions for application.

The illustrations are carefully done by a Sister of Mercy, and there is an appendix with some rhymes and hymns. The whole book

is full of the simple straightforward instruction which may be expected from a good Diocesan Inspector in Ireland.

J.-D. CHEALES, O.P.

THE STORY OF THE PRAYER BOOK. By Verney Johnston and Ernest Evans. (A. R. Mowbray; 3s.6d.)

This is a popular history of the Book of Common Prayer written for Anglicans to mark the fourth centenary of the first English Prayer Book. It is vivid and interesting and gives a fair picture of medieval Catholic worship before the changes took place, and an equally fair estimate of the state of mind of both the priests and the people who accepted the Elizabethan settlement. The authors naturally assume a great deal that Catholics are not prepared to grant, but it seems to us that some of these assumptions are much too facile even for a popular presentation. For instance, they stigmatise the issue of the Book of 1552 as 'a party move which has cost the Anglican Communion years of controversy and may yet permanently destroy its unity and its very *raison d'être* in Christendom'. This is a reference to the fact that the changes made in 1552 were directed against the Real Presence and the sacrificial character of the Eucharist. They regard the Canon of the 1549 Book however as the 'most glorious Eucharistic Prayer' and do not mention that even from this prayer all reference to sacrifice, save one ambiguous one, had been carefully excluded by its compilers so that though it looks superficially very like the Canon of the Roman Mass in English, it proves on close examination (as the liturgiologist Edmund Bishop showed) not merely patent but suggestive of an interpretation quite contrary to traditional Catholic doctrine.

The view thus put forward by implication rather than statement that the reform of the service books in 1549 was no more than the pruning away (admittedly sometimes over-drastic) of the luxuriance of medieval devotion is an assumption that requires a good deal more justification than it is given in this book.

H. ST J.

THE WHOLENESS OF THE CHURCH. By Oliver S. Tomkins. (S.C.M. Press; 5s.)

The idea of oecumenicity which is the subject of this book is as yet almost entirely alien from the temper of Catholicism as we have inherited it. It is however arguable that today Christendom is faced by a crisis radically different from any that has confronted it in past history, and that a new situation demands a new temper and method of approach to each other on the part of separated Christians. The oecumenical mind may be defined as the mind which, while holding fast to the dogmatic truth which belongs essentially to one's own tradition, yet aims at entering into and understanding the beliefs and practices of other traditions. This is to be done primarily by fellowship; by entering into a relationship of knowledge and love with those who differ from us but owe

allegiance to Christ Jesus as Lord and God. The effect of this fellowship when truly attained is a first hand, intimate understanding, born of supernatural charity, of how others of widely differing background and dogmatic belief think, speak and believe concerning Christ's redeeming work in themselves and the means by which it touches their lives. Such a relationship if real is reciprocal and involves on our part communicating knowledge as well as receiving it. It is a hard and costly process, yet unless divided Christendom is prepared to make the effort it is difficult to see how the human heart is ever to be made fit for the work of Reunion, which must be begun by men but which can only be perfected by the Holy Ghost.

It will be doubted by many whether even if desirable this oecumenical relationship is possible for Catholics since the authority claimed by the Church is unique and absolutely exclusive and would of necessity make the relationship unilateral and consequently ineffective. It is the fear that this exclusiveness might become obscured which is the main ground for the refusal of the Holy See to allow *formal* participation in the so-called oecumenical movement. There still remains however the question of private and individual participation which is sanctioned by the Holy See with due safeguards. A Catholic who wishes to make up his mind about this problem could not do better than begin by a study of this small volume with a view to grasping the nature of oecumenicity and how far a Catholic can have the oecumenical mind. Its great merit is that its author sees the full depth of the problem of the Reunion of Christendom and does not deal with shallow solutions. There is a sense in which his mind may be truly said to be Catholic though he is far from holding the completeness of Catholic truth. On the whole however he understands the Catholic position as clearly as any outsider can understand it, though in the paragraph in which he equates fundamentalism with biblical inerrancy he shows that he has much to learn about the nature and scope of Catholic biblical exegesis.

H. StJ.

THE CHURCH OF CHRIST. By Arthur H. Ryan. (Clonmore & Reynolds; 8s.6d.)

For once a publisher's blurb is a reliable guide. Mgr Ryan's 'introduction to the Church' does 'combine learning and lucidity' and without giving any points away has none of the aggressiveness which so often mars Catholic apologetics. This book sets out its aims clearly—did Christ found a church? what sort of church? where is it today? The one and a half hundred pages which answer these questions are a model of scholarship minus humbug, for although the learning is compressed it is clear-headed. There are excellent two-page summaries of the history of the Greek schism, the Lutheran revolt, John Knox and suchlike subjects. The word scholarship however must not be misunderstood. This is not a book for scholars only; in fact, some

scholars may quibble over the simplification of many quotations. Such simplification however does not distort the truth, it merely cuts away problems and difficulties which will never arise for most readers to consider. It is therefore a learned book for the unlearned, the sort of thing that is not written often enough these days. Mgr Ryan examines the nature of the Church from the evidence of Scripture, tradition and the events of the last two thousand years, and the book should be valuable to many sorts of people, the student, the schoolmaster, the neo-convert, the enquirer. The directness of approach is matched with a simple honesty in facing facts, pleasant and unpleasant. Because he has the facts at his finger-tips and shows no desire to keep any of them up his sleeve Mgr Ryan is in a very strong position when he wants to point out that Borgias could produce a saint as well as a bad Pope. It is refreshing to find a few shrewd comments on the limitation of that overpraised book 'The Robe', and even shrewder remarks (p. 90) on the true nature of loyalty. It is a pity that such a good book is marred here and there by lapses (clearly unintentional) into stock 'ecclesiasticisms' of speech, e.g., 'his successor must *needs* be bishop. . . .' These things are inclined to muddle the clarity of the thought. The book is good enough to deserve to have them corrected, and perhaps the printers might be persuaded to follow a consistent policy in the use of Greek and Erse type. It is good to see most of the Greek and Erse words printed in their native characters, but difficult to see why Roman type should be used for a few.

GERARD MEATH, O.P.



EXTRACTS

FATHER GERARD SITWELL, O.S.B., is contributing a series of articles on Walter Hilton to the *Downside Review*. The second of these (Winter 1949/50) deals with contemplation in the *Scale*, and shows in particular the stress Hilton lays on the illumination by love; charity proceeding from 'love unformed, that is God himself' causes all this illumination in knowing. Father Sitwell points to a peculiar characteristic of Hilton's description of contemplation—that it is judged by 'a lively feeling of grace and privacy of heart'. A man who is high in the grace of God can experience the presence of grace within him, which is one aspect of the experiential knowledge of God brought by charity. For St Thomas this experience brings only a conjectural knowledge of grace in the soul, but it is typical of a great deal of English spirituality, particularly in rather exaggerated forms among non-conformists, that the pious man should receive some sort of assurance of God's love. Few other mystical writers lay any stress on a 'feeling of grace', but Fr Sitwell shows that it is not a sensible feeling but a transitory awareness of God's

gracious presence. Hilton, he shows, is fundamentally traditional in his treatment of contemplation.

ANOTHER UNUSUAL FEATURE of certain medieval mystics is treated in a large volume of 600 pages—essays offered for the golden jubilee of Père Viller, S.J. (3 numbers in one, for 1949, of *La Revue d'Ascétique et de Mystique*). In this impressive collection of studies for the history of spirituality Père Cabassut deals with the conception of our Lord as Mother. Readers of the LIFE OF THE SPIRIT who remember the articles on this conception in Mother Julian will be interested to find her here set in a wider context. The devotion towards Christ as Mother seems to have originated with St Bernard and to have been a favourite with many medieval recluses. It appears also in certain popular devotions, notably in a medieval English prayer beginning 'Welcome my gracious Creator' and containing among its 32 invocations: 'Welcome my tender nurse. Welcome my loving mother! Our Lady has of course been granted the glorious position of personifying this aspect of God: goodness towards his creatures, but it is worth while remembering that God still retains this attribute himself in our regard.

PROFILE OF A PREACHER is the title chosen by Fr Tindal Atkinson to introduce Italian readers to the character of Fr Vincent McNabb. The article appears in *Vita Christiana* for November-December 1949. He begins with the picture of Hyde Park as the scene of Fr Vincent's most spectacular prowess. But he is shown also as the friend of man in every level of the social structure in England 'which is one of the most complex'.

Many of his friends were anglicans and nonconformists, and among them were three archbishops of Canterbury, Davidson, Lang and Temple, as well as a great number of other members of the clergy, with whom he was always ready to discuss their hopes for restoring Christian unity in England, and to co-operate with them, within the limits of possibility, by way of projects and committees on social welfare. . . . Some who only saw him in Hyde Park and in his public conduct during discussions found in him something of the dramatic which seemed to be rather divorced from his inner conscience. His gestures, above all an occasional and disconcerting habit of going on his knees and kissing the feet of his antagonist, gave rise to this remark. Granted that it was done a little dramatically, we must however note that its source was to be found in the character of the man himself; it was a spontaneous result of his apostolic zeal.

With the death of Fr Vincent in 1943 there passed one of the last of that outstanding type of hero and holy man that was possible before the levelling process which the world, even the Catholic

world, has adopted as an ideal, came to steam-roller all eccentricity, having labelled it unsocial and unchristian. But Fr Vincent had the eccentricity of a Christian saint and we need a resurrection of that type of prophet to save our present society.

SIR ERNEST BARKER pays a happy tribute to Fr Bede Jarrett, O.P., in *The Pylon* (January) in which he recalls some of his Catholic pupils in Oxford.

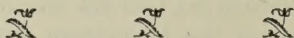
I shall always remember the glow of his face and the glow of his spirit. He was one of the finest students of his time: a genuine Scholar, with a passion for scholarship. If I taught him, I also learned from him: indeed he was the inspiration of a little book which I once wrote, on the Dominican Order and Convocation. . . . But Fr Bede Jarrett was not only a Scholar, and an inspirer of scholarship in others: he was also a statesman, if I may use that word, and a guide of policy. It was he who brought back his Order to a place of settlement and residence in Oxford exactly seven hundred years from the time when the Dominicans had first settled there in 1221. That is his lasting memorial. But he has also a memorial in the affection of all who knew him and remember the grace that shone in him.

It is encouraging to find these continual references from various quarters to this great and holy English friar. Recently Fr Hubert van Zeller, O.S.B., devoted a chapter of one of his many stimulating books to this master of the spiritual life from whom he learned so much. It is now sixteen years since his death in March 1934, and since then it has sometimes been rumoured that his 'cause' had been introduced in Rome.

CHARITY. The indomitable resourcefulness of the editors of *Fêtes et Saisons* has now led them to launch another series of *Albums*. The *Albums Liturgiques* are not concluded, but now hand in hand with them go *Les Albums de la Vie Chrétienne*, and the first of these very naturally is devoted to Charity. (Cerf: Blackfriars; 1s.) Amid the well chosen pictures and photographs there runs a commentary on this virtue—as friendship, as living with God, as a friendship with the outcast, not giving with words only, making Christ present, building up the Church and prefiguring heaven. It is full of practical detail both as a modern examination of conscience and as throwing a spotlight on certain deeds and words where charity is to be sought. And in the centre page a series of pictures shows how the chief virtue flows out from the seven sacraments into souls of all kinds.

MORT ET RESURRECTION DU CHRETIEN is the latest number in the Liturgical Albums series published by the Editions du Cerf (Blackfriars Publications, 1s.0d.). The Christian attitude to death is most truly mirrored in the rites of burial. As usual, the liturgical texts are translated and explained and their meaning underlined with

excellent photographs, not only of the rites themselves but of the theme of death and resurrection in Christian art. In addition there are given practical suggestions—and how necessary these are nowadays, in a secular society which has infected even Catholic families with its superstitious attitude to death—which should help to make a house of mourning into a house of hope. The lit candles and the holy water, the communal prayers and procession, are more than relics of another age's faith: they are signs which should animate the Christian community when one of its members has been called to eternity.



BOOKS RECEIVED

Burns, Oates and Washbourne. Omer Englebert (Trans. Edward Hutton): St Francis of Assisi, 16s.

Casterman. Claude Quinard: Message de St François de Sales, 63 frs.

Clonmore and Reynolds. Thomas Hurley, S.J.: Father Michael Brown, S.J., 12s.6d.

M. H. Gill (Dublin). André Combes: The Spirituality of St Thérèse, 10s.6d.

Herder (Freiburg). Arthur Allgeier: Die neue Psalmenübersetzung, DM.9.80; Benedikt Baur, O.S.B.: Werde Licht, DM.7.60.

Mercier Press. Eugene Boylan, O.C.R.: The Spiritual Life of the Priest, 10s.6d.; Martin A. Jugie, A.A.: Purgatory, 12s.6d.; Henri Petitot, O.P.: An Introduction to Holiness, 8s.6d.; Canon C. Restieux: Fifty Sermons, 10s.6d.

Mowbray. St Bernard: On the Love of God, 3s.6d.; Stafford Cripps: The Spiritual Crisis, 1s.

Sheed and Ward. C. C. Martindale: The Faith of the Roman Church, 7s.6d.; The Spirit of God, 7s.6d.; Jean Plaquevent: Jesus and I, 6s.

LIFE OF THE SPIRIT

Contributors are encouraged to submit original MSS. or translations from the Fathers. *Literary Communications* should be addressed to The Editor, Life of the Spirit, Blackfriars, Oxford (Tel. 47221). The Editor cannot be responsible for the loss of MSS. submitted; and no MS. will be returned unless accompanied by a stamped addressed envelope.

Communications regarding Advertisements should be addressed to The Manager at the above address.

Subscriptions and Orders should also be sent to The Manager, Blackfriars, St Giles, Oxford (Tel. 47221). Annual Subscription 12s.6d. post free (U.S.A. \$2.00).

Binding. Orders and Enquiries for binding volumes of the review may be sent to the Kemp Hall Bindery, 33 St Aldate's, Oxford.

Devaluation. In view of the change in currency, the annual subscription to LIFE OF THE SPIRIT is now reduced to TWO DOLLARS for the United States. Annual subscriptions of three dollars received since September 31st, 1949, will be extended for a further period of six months.